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Let us now inquire what has been accomplished for medical science by the elaborate provings of the homœopaths; for the *raison d'être* of a proving has not been explicitly given in the preceding pages. Hippocrates, Hahnemann, and Sydenham hypothesized, and finally taught, that the proving or testing of medicines upon the healthy would show the exact curative power of each remedy in disease. This doctrine was formulated by Hippocrates in the aphorism or axiom *similia similibus curentur* ("cure by similars"). Jenner by vaccination, and Pasteur and Koch by their inoculations, have more recently illustrated the effects, under this hypothesis, of a limited class of remedies; but to Hahnemann and his successors alone, with their elaborate system of full descriptive provings of nearly every known medicinal agent, is due the gradual establishment of a law deduced from the original working hypothesis of Hippocrates.

That the law of similars cannot be explained *a priori* (i.e., upon any material or mechanical grounds) is, to my mind, at once to be admitted before we can accept it as a fundamental principle or starting-point, exactly like that of electricity or chemical force. The law is, that disease is cured by an influence similar to that which produces it. However daring the first assumption of this law of similars, it has now passed through the stages recorded in the history of every established science; i.e., it has been submitted to induction, deduction, and verification.

Mere observation of instances is not inductive, and does not lead to science until, through the study of instances, we rise to fixed law. With such a law, prophecy or deduction must be possible; and the accuracy of this prophecy or verification will be a fresh test of the original law. The homœopathic law, being tested in reference both to normal and the diseased conditions of the human body, has the logical advantage of a double verification, and may thus be said to be rediscovered every day in the practice and provings of each homœopathic physician.<sup>1</sup>

It is, then, law, not luck, which has enabled the homœopaths to reach their very consistent results. Their remedies in common use are an emphatic demonstration of the practical value of the law of similars: such as mercurius, which causes eruptions, salivation, and diarrhoea, and is undeniably curative in these forms of disease; quinine, which, causing ague symptoms, relieves them; nitroglycerine, which removes the form of congestive headache inevitably produced by it in a healthy person. And if the imperfect discovery of Koch be, indeed, a conspicuous and brilliant blossom of medical science, it is the startling fact that this law of similars plucked the flower long ago, and, aided by its accessory of safe dilution or attenuation, has made intelligent use of its discovery.

To confine our attention to testimony bearing directly on the treatment of tuberculous disease. The proving of tuberculinum shows, as its primary effect, evidence of a deposit of tubercle at the base of the brain. Severe and unbearable headaches are a prominent symptom, with local congestion, delirium, and insanity; more remotely and as later manifestations, cough, purulent sputa, and diarrhoea. The remedy tuberculinum has been for years helpfully given in meningitis, hereditary and inveterate headaches, hectic fever, night sweats, cough with tuberculous expectation, and all early stages of phthisical disease.

It would thus appear, that, in those first stages of consumption which alone are claimed to be curable by the injection of Koch's fluid, the homœopaths have made safe yet effective use of the same materia morbi as Koch's.<sup>2</sup> Instead of protection by boiling, cultivation, etc., a high attenuation has been efficient.<sup>3</sup> This attenuation, made chiefly by means of dilute alcohol, is claimed to accomplish something beyond the mere subdivision of material.

<sup>1</sup> "Science presents itself as exact and verified knowledge; . . . if observation and verification cannot demonstrate the real existence of the genus, philosophy itself, in any sane sense of the word, is annihilated" (Dr. F. E. Abbot, *The New Ideal*, May, 1889).

<sup>2</sup> See *New Organon*, July, 1879, pp. 342, 439, 449; Dr. Swan's *Morbific Products*, 1886; Burnett's *New Cures*, 1885 to 1890; J. A. Biegler's *Report*; C. Hering's *Guiding Symptoms*, vol. x. (now in press).

<sup>3</sup> Attenuations thus far made by the French experimenters have been unsatisfactory, both on account of the uncertain strength of the dilutions, and also by reason of changes of quality wrought by cultivation of the original material. The writer is aware of Koch's statement that the albuminoid principle of parataloid is insoluble in alcohol. The simple dilution of the latter avoids this difficulty, chiefly by checking its coagulative effect.

The irritant particles are mechanically detached, while the curative principle is separated and developed. The degree of attenuation used always ranged as high as a so-called thirtieth potency. After Darwin's statement of the minuteness of the spores of *drosera* capable of producing their characteristic action, the efficiency of a potency or attenuation does not to many persons seem improbable; and we will leave, for the present, the mathematics so frequently discussed.

It will readily be seen, however, that treatment by nosodes might soon degenerate into an enthusiastic, thoughtless, and empirical use of these remedies, to the exclusion of others, if the inference were drawn that each microbic disease could be annihilated by its own potentized product; and it has naturally been found impossible to remove, by the administration of its nosode alone, the whole ultimate disturbance, in the form of secondary symptoms, sequences, and diseases of distant parts of the body. Indeed, other remedies might, even from the beginning of treatment, be more serviceable than these. Thus, in faithful treatment, it is sought to accomplish an end far more subtle than the mechanical removal of bacilli. Holding them to be merely parasites, among which may exist many forms not inimical to health, but even fulfilling protective service in the body, the homœopath does not consider it essential that its bacillus be seen in the atom of diseased material which he prepares for medicinal use (the bacillus would almost necessarily be there, for each characteristic parasite is the carrier of the disease in which it dwells); but it is the deadly material<sup>1</sup> in which the microbe-parasite feeds which alone is desired for proving, finally for prophylaxis and therapeutic use.<sup>2</sup>

The ancient school attacks the new, having known but little of its large work; but the time has gone by for dismissing without a hearing such claims as led Wilson, the anatomist, to employ homœopathy for himself, and Sir Sidney Ringer to incorporate, *verbatim*, large sections of its materia medica in his authoritative work.

These are the stars in the firmament of homœopathy, — men of affairs, men of business, scholars, warriors, poets, statesmen, whose practical wisdom has moulded the destinies of the world, — Sir William Hamilton, Archbishop Whateley, Carl Wilhelm Siemens, Lord Lyndhurst, Augustus de Morgan, Secretary Seward, Lord Lytton, Charles Reade, Wendell Phillips, Theodore Parker, Helen Jackson, Miss Phelps, Balzac, Gambetta, D'Israeli, Bismarck.

Instead of such awkward use of its weapons that the force powerful enough to combat the disease must destroy also the invalid, homœopathy, *die milde macht*, has quietly employed its methods, "strong enough," as Wendell Phillips once remarked to the writer, "to wait until its accumulating facts would speak for themselves."

C. F. NICHOLS.

Boston, April 15.

#### Iroquoian Etymologies.

I WISH to make a correction. In my article (*Science*, April 17, 1891), instead of the word *ratikowanên*, on p. 219, second column, at the end of the first paragraph, read *ratikowanên's*. This error was perhaps due to an oversight of the copyist in transcribing with a typewriter from my script notes, and overlooked in revision.

J. N. B. HEWITT.

Washington, D.C., April 19.

#### BOOK-REVIEWS.

*Power through Repose.* By ANNIE PAYSON CALL. Boston, Roberts. 16°. \$1.

THE tone and object of this book are thoroughly good. The warning that it sounds is similar to that which Dr. Weir Mitchell so earnestly voiced in his "Wear and Tear." We are wearing and tearing too much and too fast. We are losing the faculty of

<sup>1</sup> The bacillus not only maintains its own parasitic life in the body, but appears itself to manufacture, or subverts the nutrient function to produce various toxic substances which are poisonous, though separated from the bacillus (see *Popular Science News*, March, 1891, p. 43, quoted from *Edinburgh Medical Journal*).

<sup>2</sup> See Swan's *Nosodes*; Burnett's *New Cures*.

resting, the power of repose. The prevailing disease of our modern steam civilization, so accentuated in our country as to receive the name of "Americanitis," is the result of this constant nervous tension, this restlessness, this craving for mental excitement, this emotional prodigality, this over-absorption in business cares, this over-hurrying and over-worrying which in a thousand forms is exemplified in the lives among which we live. It is certainly timely and proper to call a halt in this mad rush, to make haste more slowly and more wisely for a while, to gain time for a survey of our surroundings and a searching for the best means of adapting ourselves to them,—of getting the most and the best of life, if you will, but without losing the power to enjoy in the very strife for those things by which our pleasure is to be gained.

It is also well to recognize, as the present volume clearly does, that this problem is to be solved by mental and moral discipline quite as much as by physical; or, rather, that the two are in so many respects one. Control over the body is mental control. Right use of body comes through mental health. The modern view of the relation between body and mind finds its support quite as plentifully in the field of disease as in that of normal action. The necessity of treating the two together in order to gain an insight into the nature of the activities whereby we live and move and have our being, is no more cogent than it is in the study of diseased function. It is the psycho-physical organism that we educate, it is the psycho-physical organism that we cure.

But the ways and means of avoiding this mental break-down, this nervous prostration,—what of these? As to the efficacy of the author's answer to this practical question, there will be many opinions. The treatment is elaborately though not always clearly described; but the essence of it is to bring into consciousness the motor evidences of our mental strain, the little nervous twitchings and habits that have so deep a hold on all of us. We must learn to be passive, to utilize the many opportunities of rest that occur. When we sit in a chair, we must sink into it, trust in it, and let it hold us. In riding, we must not worry about how fast we are going: we must relax all the muscles, and gain power through repose. Our position in sleep must be as unconstrained as that of a child. When called upon to endure pain, we must yield to it and have it over, not restrain and check with the risk of a disastrous explosion later. If we have so far strayed from the path of physical rectitude as to be oblivious of our erring state, we have a course of special exercises prescribed for restoring the consciousness of our faults, and all this applies as well to mental as to bodily habits.

While agreeing with the desirability of the end to be secured, and in certain cases the utility of the steps prescribed, we cannot but question whether our author is not mistaking a symptom for a cause, and is treating but one factor of a much more complex ailment; whether, too, her enthusiasm does not overestimate what can be done by will alone. This is not, however, a "fad-dist" work (although Delsarte is mentioned more than once): it is a serious statement of a serious problem. The remedy, however suggestive, is certainly incomplete. There are many whom the reading of this work and the obedience to its advice will greatly benefit, and it goes out upon its mission with the well-wishes of all interested in securing and maintaining mental and physical health.

*Wörterbuch des Runa Simi, oder der Keshua Sprache.* Von Dr. E. W. MIDDENDORF. Leipzig, 1890. 8°.

*Das Runa Simi oder die Keshua Sprache, wie sie gegenwärtig in der Provinz von Cusco gesprochen wird.* Von Dr. E. W. MIDDENDORF. Leipzig, 1890.

*Ollanta, ein Drama der Keshua-Sprache.* Uebersetzt von Dr. E. W. MIDDENDORF. Leipzig, 1890.

*Dramatische und Lyrische Dichtungen der Keshua-Sprache.* Gesammelt und uebersetzt von Dr. E. W. MIDDENDORF. Leipzig, 1891.

It is, we believe, without precedent to find nearly two thousand pages, printed within one year, devoted to the literature of a single American language. This is the extraordinary task which Dr.

Middendorf set before him, and which he has admirably accomplished.

The Kechua, known locally as the *runa simi* (or "language of the people"), is that spoken by the distinctively Peruvian-stock, and, next to the Nahuatl of Mexico and the Maya of Central America, offers the most extensive literary remains of any American tongue. During a residence of five and twenty years in Peru, Dr. Middendorf pursued its study with zeal, and collected all the fragments of its literature which he learned about. These, together with a grammar and dictionary, both well prepared, are included in the volumes before us.

First among these fragments should be placed the Ollanta drama, which had already been edited and translated into German by Von Tschudi, into English by Markham, into French by Pacheco Zagarra, and into Spanish by several authors. All these have leaned to the opinion that it was a native composition dating from before the conquest; but Middendorf gives various reasons for regarding it as a much later production, though probably based on an authentic aboriginal play. He also gives the full text, with translations, of two Kechua sacred dramas,— "The Lost Son," and "Usca Paukat,"—written undoubtedly by natives, and therefore correct specimens of the language, though, of course, later than the conquest. To these he adds a number of poems and prose writings, thus furnishing a very satisfactory mass of material for the study of the tongue in both its ancient and modern form.

While we have nothing but praise for these features of his work, we must lower the note in speaking of his remarks on the laws, customs, and culture of the ancient Peruvians. It is clear that on these branches he has not studied the best authorities, and is far from understanding accurately the state system of the Incas. No one has analyzed this so well as our fellow-countryman, Dr. Gustav Brühl of Cincinnati, and it is to be regretted that Dr. Middendorf did not acquaint himself with the writings of that able Americanist.

The works we have named at the outset are but a part of the praiseworthy plan which Dr. Middendorf has announced. He intends to follow them in rapid succession with as complete an exposition of the languages and literatures of the Aymaras and the Yuncas (or Chimus), the two other semi-civilized nationalities of ancient Peru. We congratulate him on his enthusiasm and enlightened devotion to this neglected branch of human learning, and hope that his efforts will meet with liberal encouragement in this and other countries.

*The Historic Note-Book.* By E. COBHAM BREWER. Philadelphia, Lippincott. 8°.

MR. BREWER, who had previously given to the public several small cyclopædias, now offers another of a somewhat different character. It is not a dictionary of dates, nor is it an alphabetical list of the main events of history: on the contrary, the main events are for the most part ignored or lightly treated. It is, as the author himself says, "not an historic dictionary, but a dictionary of historic terms and phrases, jottings of odds and ends of history, which historians leave in the cold or only incidentally mention:" hence it contains a great many items that would be hard to find in the ordinary histories or cyclopædias. Some of these items are political, others religious and ecclesiastical, while others still relate to literature, art, commerce, and various other topics. Kings and other prominent personages also claim a share of attention, and the book contains many interesting and amusing anecdotes. Sometimes, as in the articles on "Council," "Constitution and Massacre," a good deal of useful information is conveyed; and there is an appendix containing a list of the more important battles. We noticed, as we looked the book over, some inaccuracies; as, for instance, the statement that Harvard College was founded by John Harvard, and the statement in the article on "Languages" that German is spoken by a hundred million people. Some of the author's remarks on political matters are not in good taste, being too strongly tinged with partisanship; but the book will be useful to students of history and literature, and will give them a good deal of information not readily accessible elsewhere.